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The Sacred City of the Ethiopians; being a Record of Travel and Research in Abyssinia in 1893. By J. Theodore Bent. New edition. (London, New York, and Bombay: Longmans, Green & Co., 1896, pp. xvi + 309, 8vo, cloth, with illustrations and a map.) The recent death of Mr. Bent lends a melancholy interest to a new edition of this attractive account of his travels and researches in Abyssinia in 1893. In spite of manifold dangers he penetrated to Axum, the ancient seat of the Ethiopian-Arabic kingdom, and obtained copies of numerous inscriptions there, as well as photographs of the ruins and other remains. These are of special value because they illustrate the Arabic influence upon Ethiopian culture and furnish materials for the knowledge of the ancient and great Axumite kingdom. These copies of inscriptions were placed in the hands of Professor D. H. Müller, of Vienna, and an appendix of fifty pages from his pen contains an admirable philological discussion. This new edition, which appeared about the time of the contest between Italy and Abyssinia and derived special interest therefrom, seems to have no additions of importance.—G. S. GOODSPEED.

Altarabische Parallelen zum Alten Testament zusammengestellt von Dr. Georg Jacob, Privatdocenten an der Universität Halle. (Berlin, Mayer & Müller, 1897, pp. 25, 8vo, M. 1.) This is Heft IV of *Studien in arabischen Dichtern* by Dr. Jacob, and contains some parallels to the Old Testament from old Arabic writers. To many parallels, which writers before him have quoted, he merely alludes. But as many of these works are not in the hands of everyone, the writer could have made his *Heft* more useful by quoting these parallels. But since this has not been the case, we thank the author for what he has given us.—B. PICK.

The Higher Criticism of the Hexateuch. By Charles Augustus Briggs, D.D. New edition, revised and enlarged. (New York: Chas. Scribner's Sons, 1897, pp. xii + 288, cloth, \$2.50.) When this book first appeared it was recognized as a masterly production. Written in a clear style and full of the largest learning, it easily took a foremost place in discussions of the subject. The only criticism which one could pass upon it was that it was hardly full enough in some of its discussions. Several editions have been demanded since it was first published, and now it appears again in a new and thoroughly revised edition, with fuller statements on many points. We congratulate the author upon

his soundness of judgment and his clearness of statement, as well as upon the admirable temper which the book has preserved. May the demand for it constantly increase, and it continue to be a means for the dissemination of broader and truer views of the literary character of the Hexateuch.—G. S. GOODSPEED.

Die Therapeuten und die Philonische Schrift vom beschaulichen Leben.

Ein Beitrag zur Geschichte des hellenistischen Judentums. Von Paul Wendland. (Leipzig: B. G. Teubner, 1896. Besonderer Abdruck aus dem zweiundzwanzigsten Supplementband der *Jahrbücher für klassische Philologie*, pp. 695–771.) Eusebius of Cæsarea, *Hist. eccl.*, II, 16, 17, cites this tract of Philo to prove the existence of Christian monastic orders in the first century. H. Grätz, 1856 ff., disputed the Philonic origin of the tract, and in 1879 P. E. Lucius, *Die Therapeuten*, rejected the book as a Christian forgery by an author living shortly before Eusebius and intending to bolster up monastic institutions. Lucius' followers were many and influential (Harnack, Schürer, Hilgenfeld, Siegfried in part, J. Drummond, Hatch, W. Robertson Smith, etc.). Against Lucius wrote L. Massebieau (Paris, 1889), Conybeare (Oxford, 1895), and Wendland. Conybeare's book is important chiefly for the restoration of the text, on the basis of the Armenian and Latin versions, and for his excursus on the authorship. Every contribution to our knowledge of Philo from the pen of the joint-author of the new critical edition of Philo's works is welcome to students of Hellenistic literature. Whatever our view as to date and authorship of the *περὶ βίου θεωρητικοῦ*, high praise is due to Wendland's small but valuable brochure. The author begins (1) by speaking of the direct and indirect transmission of the text—of which there exist several Greek manuscripts, all younger than the Armenian version (before 450 A. D.), and a Latin translation (of about 400 A. D.), both older than the archetype of our extant Greek MSS., and in many cases better; he then (2) discusses its place among the genuine writings of Philo and contemporary Jewish literature, tracing its date back to at least the time of Origen, and its use by Clement of Alexandria, thereby disproving the theory of its origin in the third or fourth century and assigning it to the first century. Here is a weak point in Wendland's strong arguments. The reverse might just as well be the case; no decisive arguments can be adduced here in favor of the early date of the tract. (See also Siegfried, *Protest. Kirchenzeitg.*, 1896, No. 42); (3) specially worthy of attention—the author's chapter on